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## INDIAN PLACE NAMES OF BAJA CALIFORNIA SUR

**A Report Attributed to Esteban Rodriguez Lorenzo**

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A Report Attributed to Esteban Rodríguez Lorenzo

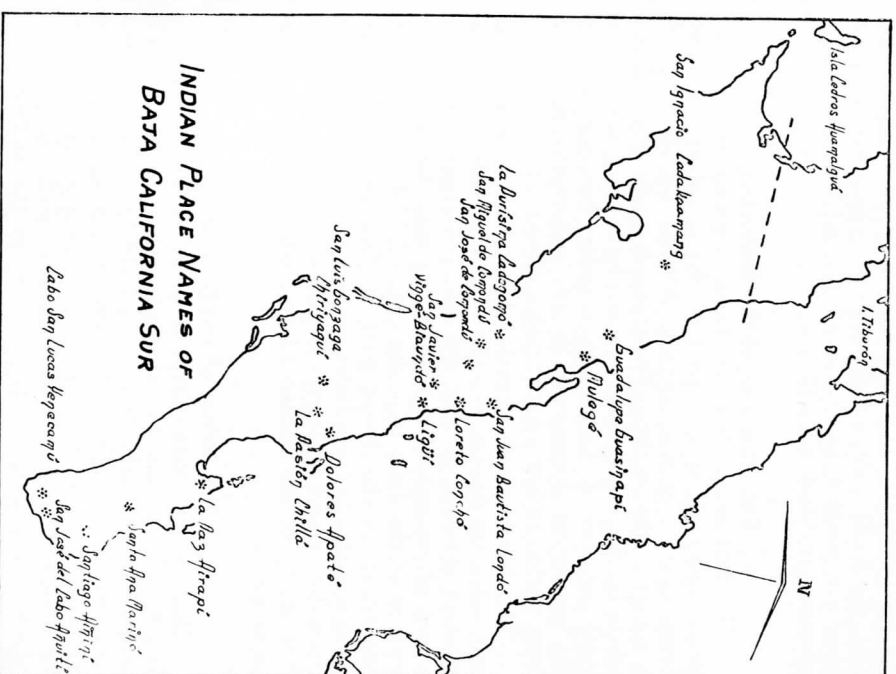
By MIGUEL LEON-PORTILLA\*

### Introduction

THE DOCUMENT PUBLISHED HERE comes from the rich collection of manuscripts preserved at the Biblioteca Nacional of Mexico. A brief enumeration of the principal themes treated in the text will reflect its significance for the history of peninsular California in the mid-eighteenth century.

The document includes a concise description of the various missions established up to the year 1740, from San José del Cabo to what was then the most northerly mission, San Ignacio Cadakaamán. In addition it provides a type of itinerary, with appropriate distances, starting at Cabo San Lucas and following what can be called the "mission route" northward to San Ignacio. Interestingly, this itinerary coincides, in the main, with the route of the modern Transpeninsular Highway.

Another type of information, found only partially in other sources, is that of the Indian place names for those locations where missions were established. Thus, thanks to this manuscript, we are able to know for the first time, in the Perich and Guaycura languages, the



original names of such places as San José del Cabo, Santiago, La Paz, Dolores, and several other mission sites.

Finally, additional data are given here relative to the topography of the southern part of the peninsula, the coasts, bays, coves, islands, and other geographical landmarks. It should be noted that all this information was furnished by a person who directly and personally knew the majority of the places described; furthermore, that the document was written several years prior to

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the publication of the first work relative to the peninsula, the *Noticia de la California y de su conquista temporal y espiritual*, by the Jesuit Miguel Venegas, which appeared in Madrid in 1757.

### Characteristics of the Manuscript

The text in question, as stated, is found in the Biblioteca Nacional; it is a part of the so-called "Archivo Franciscano", catalog number 4/62.1. The fact that it is a part of the Archivo Franciscano might give the impression that the document must have been written by some member of that religious order; however, among the numerous documents in this collection are many from various other sources and authors.

The manuscript consists of six leaves, written on both sides. Of the six, it is the first four which are of the greatest interest, in that the two remaining pages are a sort of resumé of the preceding text. On the upper margin of the first page the date of 1740 is registered. Beginning on the lower part of page three the document appears to have been written by a different hand from the preceding pages. It should also be pointed out that many of the Indian place names appear as marginal notes.

### The Author of this Description

Because the manuscript is unsigned it is necessary to give the reasons for attributing it to a person well known in the early history of California. A sufficient basis exists to believe that the document is a report which was requested of its author. This is confirmed in the characteristics of the itinerary, with its multiple references, and again, further on, in the statement at the end of the last page: "This is what I know."

It appears quite probable that Father Miguel Venegas, in the process of collecting material for his *Noticia de la California*, was the person who requested this report. We know that, occupied with his work, Venegas had been requesting and receiving all types of information from the missionaries of the peninsula. For example, in the Biblioteca Nacional there is a document in which Father Venegas sets forth a series of questions directed to the missionary Juan Bautista Luyando.<sup>1</sup>

Venegas, however, concluded his work, as he notes,

on August 5, 1739. Therefore, regarding the manuscript with which we are dealing, we may surmise either that it did not arrive until after he had finished or else that it was actually written shortly before the date of 1740 which has been assigned to it.

It seems clear that this manuscript was not prepared by one of the missionaries laboring on the peninsula. There are three bases for this assertion. The first is the manner in which the author speaks of the Jesuit missionaries. In almost all instances, in the manner of one who was not one of them, he refers to them in the respectful form of "the reverend fathers." Also, on page four, *verso*, in dealing with the mission of Loreto and mentioning the father administrator, he adds that there is "a lay priest who helps him." Any Jesuit missionary, in place of the term "lay priest", would have used the term characteristic of the Order: "brother coadjutor."

The second indication as to the identity of the writer of the document appears also on the aforesaid page. Referring to the various missions, the author states that in the case of those of which he has no personal knowledge: "I put the distance which has been given to me by soldiers who have covered those areas on foot." It appears, in other words, that the author was in contact with the men who made up the military force at the presidio of Loreto.

Finally, the third reason for believing that the author was not a missionary is the prose style in which the document is written. The composition is very choppy and irregular.

From among the few soldiers and military men who served at the presidio of Loreto about 1740 we know of only one who sent information to Father Venegas. This detail is given by Andres Marcos Burriel, also a Jesuit, who several years later was the editor in charge of publishing the *Noticia de la California* in Madrid:

"Father Venegas, in order to write his history, had various reports at hand [including those of Salvañerra, Piccolo, Ugarte . . .] as well as a diary of Don Esteban Rodriguez Lorenzo, first captain of the California presidio . . ."

These facts, plus the inferences which can be drawn

from them, make it appear that the author of the document was the well-known military captain, Don Esteban Rodríguez Lorenzo. Although this conclusion cannot be positive, it seems highly probable.

#### Biographical Data on Esteban Rodríguez Lorenzo

A work of great importance, for which abundant documentation exists, would be a complete biography of Captain Esteban Rodríguez Lorenzo. The following are some of the more salient aspects of his life, as based upon information given by Miguel del Barco in his *Historia Natural y Crónica de la Antigua California*.<sup>3</sup>

The man who would later become a famous captain in the Californias was born in the Algarve, the southernmost region of Portugal. Although the exact date of his birth is not known, it can probably be fixed at around 1670. We know for a fact that while still a young man he went to Sevilla and from there sailed for Veracruz. Once established in Mexico, he began work as a major-domo on one of the haciendas that the Jesuits had in the College of Tepotzotlán. When Father Juan María Salvatierra prepared to leave for the peninsula, in 1697, Rodríguez Lorenzo, then about thirty years of age, offered to accompany him. His offer accepted, he became a soldier in the small group of founders of the first permanent settlement in California.

Four years later, in 1701, at the port of Loreto, he was elected captain of the presidio, which resulted not only through the decision of Father Salvatierra but also through the unanimous vote of the other soldiers. For over forty years, or until 1743, he would exercise this command, until, old and virtually blind, he was relieved.

The captain was the right arm of the Jesuits during these four decades. The missionaries have left us many testimonials relative to his life and activities, and these praise him in the extreme. Don Esteban, with the few men at his command, did not limit himself to protecting the missionary enterprise but carried out many other tasks. Thus, with his own hands, on many occasions, he aided in the building of the first houses and chapels established at several locations. He also labored in agriculture and livestock raising, teaching the Indians whose lives he wished to improve. From two documents

we illustrate these actions clearly. The first is a letter from Father Francisco María Piccolo to the Jesuit Provincial in Mexico, dated July 17, 1721. It reads in part:

"Now I come to a request which I make of my Father Provincial, who I hope will relieve me from the debt in which I find myself. It is the case of Captain Don Esteban Rodríguez Lorenzo, who came, as Your Reverence knows, with our venerable Father Juan María Salvatierra and who has acted above all intelligently among the pagans, and by his good works has been captain of this Royal presidio for many years . . . Now, since he is married and has a very large family, I would like to help him with two of his sons for whom he cares greatly. Thus I wish and request of Your Reverence that you speak with and arrange with the Father Rector of San Ildefonso that he take care of the two children until, with some royal scholarships vacant, his excellency [the Viceroy] be informed of this matter. And, because the said captain, due to his fine acts, deserves this favor, I beg Your Reverence to inform the Viceroy of the aforesaid . . ."

Father Piccolo adds later, as a postscript, further interesting information. He specifically refers to the activities of the wife of Rodríguez Lorenzo as follows:

" . . . even if he had no merits (but he has many) these two children deserve to be helped if no more than for their mother, wife of the captain, who, from the time she set her feet in this land until the present, has been working as a nurse, caring for the Indian men and women in their rancherías. Her house is a hospital where the sick from our missions are cured with great charity and learning, teaching the Indians not only to sew, but even to read . . ."

The previously mentioned Miguel del Barco, in commenting on the character of Don Esteban, wrote:

"His manner with everyone was straightforward, sincere, and distant from those false courtesies which are only artificial words without a base in truth. In his conduct and charitable activities, he was always a fine example for everyone . . ."

Of Don Esteban's children, all born in California, one, Bernardo Rodríguez Larrea, succeeded him as captain of the presidio beginning in 1744. A daughter, Rosalia, married the soldier Manuel Ocio, who, on

leaving the military service, succeeded in becoming a wealthy pearl fisherman and later the founder of the mining town of Santa Ana, the first secular settlement in the Californias, in 1748.

Esteban Rodríguez Lorenzo, who in many years of working with the missionaries left a deep imprint on California, died at the port and presidio of Loreto on November 4, 1746.<sup>7</sup>

As previously mentioned, thanks to the testimony of the Jesuit Andrés Marcos Burriel, editor of the work of Miguel Venegas, we know that Don Esteban, taking time from his many other activities, supplied some data relative to what he knew about California. If our inferences concerning authorship of the document published here are correct, we have an example of the writings of Don Esteban, the Captain who had extensively traveled much of the peninsula, and therefore knew it as did few others of his time.

The translation of this document attempts to follow the style of the author. Footnotes have been added to clarify certain points and I have also prepared an Appendix in which the indigenous place names of Baja California Sur mentioned in this and several other documents are listed.

To the following persons I wish to express here my thanks: to Dr. W. Michael Mathes for his translation into English of this work; to Prof. Victor M. Castillo for the preparation of the map with the indigenous place names; and to Dr. William O. Hendricks, President of the Alta California Committee of the Cultural Association of the Californias, for his interest in the present publication.

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#### Footnotes: Introduction

- (1) "Interrogatorio sobre la misión de San Ignacio que envía el padre Miguel Venegas al padre Juan Bautista Luyando, y la respuesta de este último de 11 de enero de 1737" [Questions about the Mission of San Ignacio proposed and sent by Fr. Miguel Venegas to Fr. Juan Bautista Luyando, and the

Answers given by the latter, January 11, 1737], Archivo Franciso, 4/60.1.

- (2) Miguel Venegas, *Noticia de la California y de su conquista temporal y espiritual hasta el tiempo presente* (Madrid, 1757; reprinted in Mexico by Luis Alvarez y Alvarez re la Cadena, 1943), 3 v.; t. I, p. 18.
- (3) Miguel del Barco, *Historia Natural y Crónica de la Antigua California*, edited, with notes and appendices, by Miguel León-Portilla (Mexico: Universidad Nacional, Instituto de Investigaciones Históricas, 1973), pp. 266-69.
- (4) Francisco María Piccolo, *Informe del estado de la nueva cristianidad de California y otros documentos*, edited, with notes and appendices, by Ernest J. Burrus, S.J. (Madrid: Ediciones Jose Porrúa Turanzas, 1952), pp. 216-17.
- (5) Piccolo, *op. cit.*, p. 218.
- (6) Del Barco, *op. cit.*, p. 268.
- (7) There is a Certificate of his death, signed by Fr. Miguel del Barco, in the Archivo General de la Nación, Mexico, Provincias Internas, 213, folio 49.

#### Text of the Description

The Island of California<sup>1</sup>, initiating its description from the south (where it begins) to the north, includes the following places, missions and towns, as well as the islands, bays and water sources located therein:

Cabo San Lucas [in the margin: the Indians in their language call this place Yenecamú], which faces the south and the open sea, has a bay protected from the northerly directions to the southeast; it has a very good watering place near the beach.

From this place to the mission of San José it is a distance of four leagues<sup>2</sup>; next to this mission is a presidio of the same name which was built after the uprising. The presidio is about a block from the sea on the coast facing eastward, and here is the bay to which the Manila galleon has arrived. The arroyo which supplies the presidio and mission empties into this bay. The natives who inhabit the place call it Anuiti in their language, and they call their group Pericú. This town (according to the report of the mariners who sail those seas) is across from the port of Matanchel.



From here to the mission of Santa Rosa it is one league; during the uprising at this mission Father Nicolás Tamaral was martyred and burned. This is a visit station of San José<sup>3</sup>. Continuing north more than one league along the same arroyo, one arrives at another town, called San José Viejo, for it is here that the first mission was founded. But because the spring dried up and the water table became deeper, the town and mission were moved and this place was given the aforesaid name to distinguish it from San José.

Following the route, twelve leagues from here one arrives at the mission of Santiago [in the margin: the Indians call it Añini, and it is where Father Lorenzo José Carranco was killed during the uprising]<sup>4</sup>. Here there is yet another missionary in charge, and the inhabitants are of the same aforesaid group. The place is supplied by a very abundant spring.

From here, along the same arroyo, the road heads toward the beach about six leagues distant. There is water on the coast, although it does not flow into the sea in abundance. Here there is a bay, but it has little protection. It is called Las Palmas, for there are palms in this arroyo and at its mouth, just as in the arroyo Los Mártires, which also has very good water, as does the former. In another arroyo which we call El Salto, there are palms and water. The mouths of these three arroyos are at the aforesaid bay, in which there are fine pearl oysters and mother of pearl shells.

From here the road continues, leaving the coast, and reaches the place called San Bartolomé<sup>5</sup>, which has good water and good surrounding lands, although unpopulated and about six leagues from the aforesaid bay. From this place to Santa Ana it is about another six leagues. Here there is a very good arroyo with very good and adequate water, very good open land (unsettled) with remarkable plains, grassy hills and several arroyos with water leading from the mountains across the arroyo facing to the south. These mountains are called Santa Ana; the natives call them Marinó. In the mountains there are remarkable stands of gueribo trees, oak and live oak, as well as veins of silver<sup>6</sup>.

Across from Santa Ana, although at a distance of about six leagues, is the bay of Cerralvo, where the waters of said arroyo enter the sea underground. It is

important to the pearl fishermen, for there are many good pearl beds there as well as on the island (of the same name) which is across from it. It is the nearest island and less than a league from land.

Continuing along the road, at about two leagues from Santa Ana it divides at the arroyo called Las Gallinas and one road goes to La Paz and another to Todos Santos, of which I speak. It is a very rich and fertile mission (as are all of those mentioned)<sup>7</sup>. It is maintained by a very abundant spring which flows to the opposite coast (or western sea), from which it is about a league distant. Here there is another missionary who administers to natives of the same aforesaid language and group, and to another group called Cayague [Callejuel], which is small in number<sup>8</sup>.

From here the road is taken to the mission of Nuestra Señora del Pilar de la Paz [in the margin: the natives call it Airapi]. Passing by La Muela<sup>9</sup>, La Venta and El Carrizal, all places with water but without missions, and populated by the group called Ochiti [Huchiti]<sup>10</sup>, after twenty leagues La Paz is reached. It is located on the seashore facing toward the east; like the other missions it is very extensive. The mission is maintained by some wells, for the arroyo, which enters the sea there and in the mouth of which are palm trees, is very dry. It is administered by another minister and is populated by the Cayajü [Callejuel], Aripa and Ochiti groups, previously named, who speak the same language, although they differ in some and often in many words, which is the way that one is distinguished from the other; nevertheless, they understand each other<sup>11</sup>.

Here also is another group of the aforementioned Pericü language who inhabit the islands of San José and Espiritu Santo which are across from the aforesaid mission<sup>12</sup>. There is here a very large bay which is over four leagues long, and if it were not for the many sand bars it would be a remarkable port (from it continuing to Cerralvo there are pearl beds which I shall name below). The aforesaid mission, according to reports, is across from the coast of Culiacán. A short distance from La Paz, going toward Santiago (to reach the road which divided at Las Gallinas), at about ten leagues, the road goes to Santo Angel de la Guarda, a ranch of La Paz in the territory of the aforesaid Ochiti group. There are

houses and corrals with an excellent enclosed meadow.

From the aforesaid mission of La Paz to that of Dolores it is a distance of fifty leagues, more or less, without a Christian settlement; the only settlements are populated by wild Indians of the groups called Pirús, Pirichas and Guaicuras and others that form various small villages.<sup>13</sup> There are water sources on the road in these places; at Los Reyes, an arroyo; at Guadalupe, which is another arroyo with reed grass; and from there at the arroyo of San Hilario which is larger and has more water than the other places named. Here there is a remarkable vein of alum rock which is very extensive and of several colors, as good as that of Castile. From here to Las Liebres there is a small arroyo with sufficient water. From there, at about five leagues, the road comes out at a very large arroyo which is that of La Pasión; the natives call it Chilla.<sup>14</sup>

Here there is a new mission which formerly was the ranch of Dolores. The waters of this arroyo flow to the opposite coast and there is water in the mouth of the arroyo. From La Pasión the road goes to Dolores, a distance of twelve leagues. At the half-way point, on one side of the road (to the right), is San Juan, which its inhabitants call Quaquigui; it is a place with water and its people receive religious instruction at Dolores. It has neither church nor buildings. Los Dolores is a mission which is maintained only by a single spring of water which is rather short of supply. It is a little more than a league from the beach [in the margin: and is across from Ahome, according to the mariners who sail across the gulf]. The group which inhabits it is called Apaté and they call the place by the same name.

From here the road heads toward Loreto and, following the beach about ten leagues, reaches San Carlos, where there is water and a pearl bed. Then, leaving the coast it goes up into the mountains and, after six or seven leagues, reaches an arroyo (the name of which in the Indian language is . . . and which I do not remember).<sup>15</sup> The arroyo flows toward the opposite coast and, since it is at high altitude, it flows also toward the east coast and empties into the sea at Aguaverde, a very large bay. From this place the road goes to Santo Tomás over a high, up-and-down grade and arrives at an arroyo which is of the aforesaid name and which drains

toward the opposite coast. It has hardly any water and the country is very sterile and rocky. From here the road goes to San Hilarión, another arroyo with water, less unpleasant than the former but still bad country of little use. One is distant from the other some five leagues.

The road leaves here and goes down to Lugiú, which is on the coast and was and is a mission, although without a priest and with very few neophytes, for they have been taken off to Loreto.<sup>16</sup> It is unpopulated except for cattle and horses; it is about six leagues from San Hilarión. It is about shotgun range from the beach across from Boca Chica (which is the name of the passage between the mainland and the islands of Carmen and Danzantes). From here, at about nine or ten leagues, the road reaches Bonú [Bonó], which is a cattle ranch, about a half-league from the sea. From here, at a little more than one league, the road reaches the royal presidio and the mission of Nuestra Señora de Loreto, where there is a sizeable settlement of natives of the group called Laimón and which place in their language is called Conchó.<sup>17</sup> It is a stone's throw from the beach and is maintained by well water, as are Lugiú and Bonú, for their arroyos are dry.

Loreto is across from Isla del Carmen, and from here two roads lead toward the missions of the north. One goes to San Juan, a mission founded by Father Juan María Salvatierra (in pace requiescat).<sup>18</sup> It is ten leagues from Loreto and is maintained by wells, although its arroyo has some surface water which maintains cattle and horses. The mission lies about two leagues from the beach and it is across from San Bruno, where Don Isidro Tondo [Atondo] landed when he attempted the conquest prior to the reverend fathers.<sup>19</sup>

From here the road goes to Mulexé [Mulegé] and, after about ten leagues, it comes out on the beach of Bahía de la Concepción, along the coast of which after some twelve leagues it reaches Mulexé, which is watered by an arroyo with a great deal of water [in the margin: this is called the Río Mulexé]. This mission is about one league from the sea; its natives are called Cochimi.

From here to San Ignacio it is about fifty leagues, and this mission is about fifteen leagues from the sea

and is across from Santa Ana and on the other side of Las Virgenes. It is the last mission to the north.<sup>20</sup> The other road which leaves Loreto goes to San Miguel, a very old mission compared to the others, and from there to Comondú and San Pablo, etcetera.<sup>21</sup>

Following the coast from the bay of Cerralvo to the north, and the islands along the coast as well as the pearl beds and coastal names, there are as follows:<sup>22</sup> the pearl bed of Arranca Cebolla; across from it is the island of San Lorenzo; El Abanical is on the island of Espíritu Santo; from San Lorenzo the next place is Pichilingue, at about four leagues, a very good pearl bed and port. Between the two places is Punta Atiero, Isla de la Ballena, with mother of pearl. From Pichilingue to La Paz,<sup>23</sup> it is about five leagues and on the way in there are pearl beds on the coast. There is also Punta Prieta, Punta Colorado, La Calavera and Bahía de la Paz, which are almost one, they are so close together. From Cerralvo to La Paz it is twenty-five leagues.

Proceeding along the coast there is no place to stop, or better said, no one stops there, for there is no water for more than twenty leagues, thus the route or sailing passage to the islands is from Pichilingue to Espíritu Santo. It is about four leagues from this island to San Francisco and an equal distance to the island of San José; it is more like five leagues. All three islands have pearl beds on their coasts. From here the route crosses again to the mainland point called San Hilario, a distance of about ten leagues, and then follows the coast an equal distance or more to reach the beach of Dolores where there is a water source. From here it follows the coast some eight leagues to San Carlos where there is a pearl bed; across from San Carlos is the island of Santa Cruz some five leagues offshore. From there along the coast one sails some fourteen leagues and, rounding Punta Aguaverde, arrives at the bay of this name. The bay is very large and well protected and has water; and inside of it are the island of San Cosme and San Damián. There are pearl beds throughout it and across from it is Isla Danzantes, which is about three leagues from land.

From there, at about ten leagues, one arrives at Ligüi, entering through Boca Chica, and following the

coast about three leagues reaches Puerto Escondido, which is across from Isla del Carmen, about four leagues distant. From there one goes to Loreto, which is about five leagues of sailing; from there to Coronado, a peninsula which is some three leagues from Loreto. On the mainland across from Coronado, at about three leagues, is La Giganta, the highest mountain in California, which is seen first from the sea;<sup>24</sup> it is across from Santa Cruz de Mayo. From here one goes to El Pulpito, which has a water source and is about five leagues away. From there one goes to San Bruno; it has water and is about three leagues distant. From there one follows the coast about twenty leagues until one rounds Punta Gorda and enters or crosses the mouth of Bahía de la Concepción and reaches Mulexé, with the bay on the left hand side. Bahía de la Concepción is remarkably large and is an enclosed port; it has a circumference of more than eighteen leagues with two water sources on its shores as well as many pearl oysters. Its mouth is about a league and one-half across. This bay and mission of Mulexé are across from the Yaqui<sup>25</sup> and, following the coast from here, at about eight or nine leagues, one reaches the beach of San Marcos, with a water source and an island of the same name. Across from here, at about one league and one-half from the mainland, there is a pearl bed, and it is the last of those where fine shells have been found, since the pearls and shells above it are different in their colors and variation.

From here the sailing route continues and reaches, at some twenty-odd leagues, Las Virgenes, which are three mountains [in the margin: across from them is the island of Tortuguita], very high, which are on the coast and are seen from this side particularly well during the day when it is calm and especially at sunset. From here, after twelve leagues, one arrives at Santa Ana, where there is a water source and which is about fifteen leagues from San Ignacio and across from Upan-guaymi. From here to La Trinidad it is about seven leagues; there is a pearl bed and water source there. From here to La Pepena it is about sixteen leagues; in between are many beds of mother of pearl shells and there are some rock-like islets as well as the island of San Juanico which is the islet of La Pepena. Following



the coast it is about fourteen leagues more or less to San Antonio. This is a good pearl bed but without drinking water; across from it is a little islet of black rock; and from there one continues to the port of Almejas. [In the margin: across from this is the island of La Tortuga.]

From there to San Miguel is four or five leagues; across from this place is an unnamed island, followed by another, which in turn is followed by the island of Tiburón; by being in line across the sea, it is called El Estrecho.<sup>26</sup> From there one goes to the water source of Guadalupe which has a large bay protected from all winds, and from there, enters through many large and small islands which are clustered there and number more than six. With little gusts of wind one can reach the pearl bed of Guadalupe which is about ten leagues of sailing. The beach is flat, open to the south and the southerlies. From there one continues some ten leagues to where there is another water source with a small palm grove and pearl bed with no protection. It is the last place reached by those who travel the coasts, and other places beyond are unknown.<sup>27</sup> From here to Cabo San Lucas it is about three hundred leagues, I understand, although in some of the distances there is error but this is a slight difference.

The conquest is divided into two provinces, each attached to a presidio.<sup>28</sup> These include within their districts the following settlements: The presidio of San José has the mission of San José, Santa Rosa, and San José el Viejo, with many people and Christian villages, and it is administered by one missionary. It has its ranch four leagues from Santiago and it is called San Sebastián.

Santiago, known as Añiñi, has no visit station but it has many people, which might reach the number of nine hundred persons, and it is under the administration of another missionary.

Todos Santos has a ranch which is called Santa Gertrudis and is some three leagues distant, but it has no other settlements at all. It has many neophytes and a missionary.

Nuestra Señora del Pilar de La Paz has a father missionary and many people in the villages of Ochitis, Aripes, Cayajus which he administers. From this mis-

sion to the presidio it is fifty or sixty leagues and to Todos Santos it is twenty-two leagues. All people at this mission are Christian and peaceful. These were missions which suffered and were ruined during the uprising, their children being the ones who caused it; they burned them all, but today they are rebuilt.

From this mission to Chillá (called La Pasión) is an area occupied by wild Indians. La Pasión has many neophytes and a father minister. The group of natives there are called Chillás<sup>29</sup> and they have other villages down the arroyo, which adds a considerable number of people to that mission which is quite large. On the opposite coast there are many wild Indians, and from here begins the area under the care of the presidio of Loreto.

The next mission is Los Dolores which has a priest and administers the native village there as well as the villages of San Juan Quaquigui, San Carlos and others which comprise a rather large number of people.

The next is Loreto, a presidio and town, with a father minister, administrator of property, and a lay priest who helps him.<sup>30</sup> The mission administers Lugiú, Bonú, La Huerta and the towns of Loreto and San Juan, all of which have but few inhabitants; only Loreto which is the main settlement has a few more people.

From here, the next is San Pablo, which has a priest.

Comondú has a father minister and a fair number of neophytes. San Miguel is an old mission; it had no priest and I do not know if it will have one in the future.

La Purísima has a father minister who also administers Cadegomó which is another town.

Mulexé has a father minister who administers the village of San Marcos and those of Bahía de la Concepción, as well as all of its natives which together form a rather large number of people.

San Ignacio del Norte has a priest and a large number of neophytes.

From Loreto to Chillá it is fifty leagues; to Los Dolores it is forty leagues; and to the west of Loreto is San Pablo at a distance of twenty leagues.<sup>31</sup> To San Miguel it is twelve leagues and to Comondú it is twenty-five. (Now heading to the north), to La Purísima it is thirty, to Mulexé it is forty, and to San Ignacio of the

north they estimate one hundred. These are the distances from Loreto to all these missions more or less; as I have not been to some of them, I put the distance which has been given to me by soldiers who have covered those areas on foot.<sup>32</sup> It appears that the land from sea to sea is over forty leagues wide. On the opposite coast there are many wild Indians, and in the area between there and La Paz there are also many, as there are in the north, since beyond the limits of San Ignacio it is all unknown land.

This is what I know.

(MS, Biblioteca Nacional, México; Archivo Franciscano, 4/621.)

#### Footnotes: Text of the Description

- (1) Beginning early in the seventeenth century, California was generally thought to be an island and was almost invariably depicted as such on maps. It was Father Eusebio Francisco Kino's series of explorations through the bordering areas of present-day Sonora, Arizona, and Baja California Norte, during 1693-1694, 1697, and 1700-1702, and later Father Fernando Consag's voyage of 1746, during which he circumnavigated the upper end of the Gulf of California, that finally succeeded in dispelling this erroneous concept.
- (2) A league as a measure of distance has varied in different times and countries, but in Mexico it has usually meant the equivalent of about 2.6 miles.
- (3) Santa Rosa was founded in 1730, as a *visita* of Mission San José del Cabo, in order to attend to the spiritual needs of a small group of Pericú Indians. Father Nicolás Tamaral was martyred there on October 3, 1734. At the present time it is a small agricultural settlement.
- (4) The death of Father Lorenzo Carranco occurred on October 1, 1734.
- (5) San Bartolomé is presently known as San Bartolo. It is located 100 kilometers to the north of San José del Cabo.
- (6) At Santa Ana in 1748, a few years after this report was written, a son-in-law of Captain Esteban Rodríguez Lorenzo, the well-known Manuel de

Ocio, established the first mining camp and secular settlement in the Californias. Presently there are but a few ruins of the old mining camp; they are located next to a ranch called Santa Ana, which can be reached by a dirt road that joins the modern highway from La Paz to San José del Cabo at kilometer 71.

- (7) Located near the Pacific coast, Mission Todos Santos, initially a *visita* of Mission La Paz, was founded by Father Jaime Bravo. At the time of the Indian revolt of 1734 it was under the administration of Father Sigismundo Taraval.
- (8) The Callejón group formed a part of what was known as the Guaycura nation.
- (9) "Muela" (mo'ar) signifies a high hill (*Diccionario de Autoridades de la Lengua Castellana*).
- (10) The small group known as Huchiti was linguistically related to the Guaycura. A few years after this report was written the group was totally devastated due to frequent epidemics.
- (11) The information given here relative to the various Indian groups inhabiting the area of La Paz is of considerable interest. They were all part of the Guaycura family; but the Callejóns were more closely related linguistically to the Guaycura, while the Aripes, Huchities, and the group known as "Coras" formed a somewhat different linguistic subgroup. For further information see: William C. Massey, "Tribes and Languages of Baja California", *Southwestern Journal of Anthropology*, V (1949), 272-307.
- (12) It is known that some families of Pericú origin inhabited these islands and frequently visited the region of the Bay of La Paz.
- (13) Mission Nuestra Señora de los Dolores del Sur was founded in 1721 by Father Clemente Guillén near a site called Apaté by the natives. The group here called Pirús are called Perieus in other documents; they are related to the Huchities.
- (14) La Pasión is the site to which, a few years after its founding, the mission of Los Dolores was moved.
- (15) This is a curious confession by one who has carefully sought to give the Indian names of each

place but then states that he does not remember this one.

- (16) Mission San Juan Bautista Ligüi was founded in 1705 by Father Pedro de Ugarte. Abandoned about 1721, its native population was moved to Loreto. A few vestiges of the old mission are to be found close to the Transpeninsular Highway near Ligüi.
- (17) The Indians herein called Laimones are a part of the Cochimi linguistic family. (See Massey, *op. cit.*, 295-97.)
- (18) The author is referring to the mission of San Juan Bautista Londó, founded by Father Juan María Salvatierra in 1699. Lying to the north of Loreto, San Juan Bautista Londó later became a *visita* for Loreto and later still a ranch when the native population was transferred to that mission.
- (19) The mission-presidio of San Bruno was founded by Admiral Isidro de Atondo y Antillón and Fathers Eusebio Francisco Kino and Matías Goñi in 1683. Abandoned in 1685, it is remembered as the oldest missionary settlement of some permanence in the Californias (See W. Michael Mathes, ed., *First from the Gulf to the Pacific, the Diary of the Kino-Atondo Peninsular Expedition*. Dawson's Book Shop, Los Angeles, 1969).
- (20) San Ignacio Cadaakamán, founded in 1728 by Fathers Sebastián Sistiaga and Juan Bautista Luyando, was the last of the missions established in the north at the time this report was written.
- (21) Several missions are referred to here. The first, San Miguel de Comondú, was founded in 1714 by Father Juan de Ugarte; the second, San José de Comondú, near the former, became the principal center about 1737. Finally, the site to which Mission San Javier was later moved was known as San Pablo. San Javier, founded by Father Francisco Maria Piccolo in 1699, was permanently established at San Pablo in 1720. The use of the name San Pablo indicates that the author knew of the place prior to the establishment of San Javier there. This was certainly true of Captain Esteban Rodríguez Lorenzo, who aided Father Piccolo in establishing the mission.

- (22) With this paragraph the author begins a description of the coastline, starting at the Ensenada de Cerralvo, which lies to the southeast of the great Bay of La Paz. It is interesting to note that many of the old names have been retained.
- (23) All of these place names may be easily found on modern maps.
- (24) La Giganta merely *appeared* to the author to be the highest point in California. Actually, within the region up to that time explored, that is, as far north as San Ignacio, the highest point is found in the group of volcanoes known as Las Tres Virgenes (2054 meters), not in La Giganta (1738 meters).
- (25) This refers to the Río Yaqui, in Sonora, where the Jesuits had also founded missionary establishments. The geographic reference is quite adequate.
- (26) The islands referred to are San Lorenzo and San Esteban; together with the island of Tiburón, they form various straits in the Gulf of California and, in the north, what was known as the "Ancón de San Andrés."
- (27) The author means that there were no missions then established in the far northern region. It is important to recall, nevertheless, that Father Juan de Ugarte had made early explorations to this area, including the north of the Gulf of California, in 1722. (See Juan de Ugarte, "Relación del descubrimiento del Golfo de California o Mar Lauretano, año de 1722," in Roberto Ramos, ed., *Tres Documentos sobre el descubrimiento y exploración de Baja California*. Mexico: Editorial Jus, 1958, pp. 15-50.)
- (28) The division of California into two military districts came shortly after the Indian revolt of 1734-1736. One had its headquarters at the new presidio of San José del Cabo, about which the author provides some information. The other military district continued to be headquartered at the old presidio of Loreto.
- (29) The Chailás formed part of the Guaycura family.
- (30) As noted in the Introduction, the expression "lay priest" is one of the reasons to believe that this document was not written by a Jesuit missionary,

since a Jesuit would have referred to a person in such position as "brother coadjutor."

- (31) The reference to the mission of San Pablo should be understood to mean that of San Javier. (See note 21, *infra*.)

- (32) This statement, as indicated in the Introduction, suggests that the author was involved with the soldiers of the presidio.

### Appendix

#### INDIGENOUS PLACE NAMES OF BAJA CALIFORNIA SUR

Thanks primarily to the various chronicles, histories, reports, and descriptions prepared by the Jesuit missionaries, we are able to determine many of the names which the early native inhabitants used to designate locations on the peninsula. A good example is the diary of the expedition made by Father Clemente Guillén by land from mission San Juan Bautista Malibat-Ligüi to the Bay of La Paz in 1720, in which he provides many Guaycura place names for the area through which he passed.<sup>1</sup> Another example is the report by Father Nicolás Tamaral about the area surrounding the missions of San Javier, San José de Comondú, La Purísima, and even some more northerly regions.<sup>2</sup> It is evident that efforts were made to preserve native place names for posterity by the classic historians of Baja California: Miguel Venegas, Sigismundo Taraval, Johan Jakob Baegert, Francisco Xavier Clavijero, and Miguel del Barco.

The report which we have attributed to Captain Esteban Rodríguez Lorenzo has the additional importance of providing us with the old Indian names, not only of rancherías and campsites but also, and of greatest value, with the names of places where certain of the early missions were established. Some of these names, previously unknown to us, have through this document now been rediscovered.

This document, as well as the references given by some of the missionaries, has made it possible to compile the following list of indigenous place names. Although the list is limited to places which are presently

well known, it should be kept in mind that the indigenous places names of many lesser-known locales are also to be found in the aforementioned chronicles and reports. In the list the contemporary place name appears first, followed by the old Indian name (in capitals), and the documentary source for each entry. In the case of the present document, the abbreviation RRL (Relación de Rodríguez Lorenzo) is employed.

1. Cabo San Lucas: YENECAMÚ (RRL).
2. Dolores (Nuestra Señora de los Dolores del Sur): APATÉ (Barco, *op. cit.*, 253-54).
3. Guadalupe (Nuestra Señora de Guadalupe): GUASINAPI (Various authors).
4. La Paz: AIRAPI (RRL). This name is probably related to the name of the Aripa group which inhabited the hinterland behind the Bay of La Paz.
5. La Pasión: CHILLÁ (RRL). Mission near the present Rancho La Presa, about 25 kilometers to the southeast of Mission San Luis Gonzaga.
6. La Purísima: CADEGOMÓ (Relacion de Nicolás Tamaral). Cadegomó signifies "Arroyo of Swamp Grass."
7. Ligüi: LIGÜÍ. Here the native name has been preserved, although the missionaries called the place San Juan Bautista. Occasionally it was also known by the Indian name of MALIBAT.
8. Loreto: CONCHO (RRL and others).
9. Mulegé: MULEGÉ. The native name has been preserved. Called Santa Rosalia de Mulegé by the missionaries.
10. San Bartolo. In this case the Indian name is unknown, but the report states that it was a ranch of Mission Santiago and was earlier called San Bartolomé.
11. San Ignacio: CADAKAAMÁN (Various authors). Cadakaamang, or Kadakaamán, signifies "Arroyo of Swamp Grass," as does Cadegomó; the differences in spelling are due to dialectical changes among the Cochimi.
12. San Javier: VIGGÉ-BIAUNDÓ (Various authors).
13. San José de Comondú: COMONDÚ. The Cochimi name has been preserved.
14. San José del Cabo: ANUITÍ (RRL).
15. San Juan Bautista: LONDÓ. To the north of Loreto,

founded in 1699 by Salvatierra.

16. San Luis Gonzaga: CHIRIYAQUÍ. (Baegert, *Noticias de la península americana de California*, Mexico 1942).
17. San Miguel de Comondú. COMONDÚ. Again, the Cochimí name has been preserved.
18. Santa Ana: MARINÓ (RRL). Mining camp founded in 1784 by Manuel de Ocio to the west of the present La Paz-San José del Cabo highway at kilometer 71.
19. Santiago: AÑINÍ (RRL).

Clearly the data presented here show that much remains to be researched relative to indigenous place names in Baja California Sur. If the Indian names of such places as San Antonio, El Triunfo, Miraflores, Todos Santos, and others are as yet unknown, it may well be that they will appear in some of the documents which are yet to be studied.

To keep alive the indigenous place names along with those of the colonial and modern periods is to maintain a deep awareness of cultural roots. Fortunately, when the foregoing work was presented in the Twelfth Annual Symposium of the Asociación Cultural de las Californias, held in La Paz on April 27 and 28, 1974, it was unanimously decided to propose to the appropriate authorities that, officially, the indigenous place names be added to the present place names of locales in Baja California Sur.

#### Footnotes: Appendix

- (1) See: Jaime Bravo, Juan de Ugarte, and Clemente Guillén, *Testimonios Sudcalifornianos, Nueva entrada y establecimiento en el puerto de La Paz, 1720*, edited by Miguel León-Portilla (Mexico: Universidad Nacional Autónoma, 1969), pp. 83-112.
- (2) See the compilation of reports and letters in: Constantino Bayle, ed., *Misión de la Baja California* (Madrid: Editorial Católica, 1946). Father Tamaral's place names appear on pages 213-214.